conscience, and the conscience pronounces an instant condemnation. What is to be done under this sense of sin? Let the person, some one may answer, cherish repentance, and seek forgiveness from God. Now, repentance is undoubtedly the duty, and the instant duty, of a being so situated. But then, this repentance cannot make atonement for the previous neglect of duty. Conscience undoubtedly approves of the penitence as required in the circumstances, but it is beyond the province of conscience to say that thereby amends is made for the evil done; nay, the conscience continues to condemn the deed even after repentance, and points to a punishment to follow. Even on the supposition that repentance succeeded, and that there was never another sin committed, still the mind would look back to the transgression as a fearfully dark event, suggesting terrible forebodings.

But it is just as conceivable that the conduct may be different. It may be doubted whether genuine repentance in the circumstances is within the native power of the human mind. A moral and responsible being departing from the course of rectitude cannot return to it, any more than a planet wandering from, can come back to its path. It seems, at least, to be as probable that the individual referred to refuses to repent, or rather puts aside repentance. His mind will DOW be in a singularly perplexed and distressing state. Following the natural train of mental association, according to which everything that excifes the mind returns repeatedly before it, the transgression will often present itself; and as often as the memory recalls it, the conscience will condemn the deed, and hurry the thoughts onward to impending judgments. These recollections and anticipations will be accompanied by a train of troubled feelings, crowding on one another like the waves of an ocean agitated by

opposing winds and currents.

But is there no way by which the recollections of the sin may be banished from the mind ? As there are laws of association which recall the sinful deed, there are other principles in the mind which prompt it to turn away from the thought and contemplation of that which brings only pain. A contest has now begun in a mind which was before at rest, and to all appearance it is a contest which, if there be no interposition on the part of God, must rage for ever. There are laws of association